

Maintain Religion In Schools Plea of all Christian Indians

Indian Denominational Schools In Keeping With Religious Freedom

OTTAWA, Ont., Feb. 21 — The Hon. W. E. Harris, Minister of Citizenship, promised in Parliament to bring before the house new legislation concerning Canada's 135,000 Indians before the end of April. In reply to a question put by Diefenbaker, Mr. Harris replied:

"That legislation will not come before the house for some time yet. I would not want to be at all definite, but I should say it would be at least a month before the bill will be available."

It was made clear, by this answer, that legislation establishing a new bill of rights for Canada's native population will be introduced by the government within the month.

PROCEDURE

As many Indian organizations have expressed the wish to be represented in Ottawa so as to be able to discuss legislation concerning them before passage of the new bill, Mr. Harris added:

"It has also been suggested by many Indian bands and chiefs that we should introduce the bill and then delay action on it for some time. These Indians could then come to Ottawa and make their representations. Which of these two courses we might adopt, we are not prepared to say. I think you can take it that the minister would like to get the opinion of the chiefs, and will do his best to get them, so we will have nothing in the act that will not meet with general approval."

Mr. Diefenbaker said Indians wanted to see their Treaty rights preserved; they wanted full citizenship rights, but in asking for that they wanted their full treaty rights respected. They were fearful that if they accept the right to vote they will lose treaty rights exempting them from taxation and giving them fishing and hunting privileges.

In reply to this remark, Mr. Harris affirmed that "the committee will see how difficult this problem is in respect to the relative position of the Indian as a ward claiming treaty rights, and

as a citizen; and we are studying that in preparing the bill."

RELIGIOUS FREEDOM

There is no indication whatsoever that the section of the Indian Act, which deals with the rights of Catholics and Protestants to have schools of their respective denominations, will be changed. Since 1615 the Indian mission schools have always been under the guidance and management of the Churches. The Indian Act has respected this principle of religious freedom in Section 10, subsection 2:

"such schools shall be the nearest available school of the kind required and no Protestant child shall be assigned to a Roman Catholic school, and no Roman Catholic child shall be assigned to a Protestant school or a school conducted under Protestant auspices."

However, the Department, and later the Branch of Indian Affairs had inaugurated the policy of establishing non-denominational schools (non-boarding or day-schools). This has been done extensively in some areas. The traditional policies of all Christian Churches in Canada have been to safeguard the religious education of the children committed to their care.

NEUTRAL SCHOOLS DISAPPROVED

The Catholic Church disapproves of neutral or areligious teaching. The principles of the Church, and its laws are clear. The Hierarchy of the Church has reiterated its unmovable policy in the matter of education for Indians at the sessions of the Special Joint Committee to examine the Indian Act, on Tuesday, May 27, 1947. His Eminence Cardinal McGuigan, in his closing remarks, affirmed:

"We feel in such matters which touch on religion you will be generous in safeguarding that spirit of religious liberty of the individual conscience

BISHOP JORDAN ENDORSES PRESS APOSTOLATE

PRINCE-RUPERT, B.C.

— H. Exc. the most Rev. A. Jordan, O.M.I., vicar apostolic of Prince-Rupert, endorses the Apostolate of the Press very heartily. Sending a cheque of \$25.00, the Bishop wrote: "This is my small gift. I would not like to see the publication (The I.M.R.) cease publication".

Thank you very sincerely,
Your Excellency!

which is one of the glories of the country in which we live."

The official brief of the Catholic Church, presented by Rev. Fr. J. O. Plourde, O. M. I., Superintendent of the Oblate Welfare and Training Commission, in 1947, stated:

"We would not wish therefore any change in section 10, paragraph 2, of the Indian Act."

(Continued on page 4)

Mrs. Monture Speaks To Canadian Clubs

Brighter future for Canada's Indians is predicted by Ethel Brant Monture, whose own life illustrates perfectly her belief that the Indians are an up-and-coming group of people.

Mrs. Monture is the great-granddaughter of the celebrated Mohawk chieftain, Joseph Brant. She is travelling across Canada on a lecture tour. She spoke to various Canadian Clubs in Western Canada on "The Indians of the Twentieth Century". She gave instances of how her own people had fitted into the business and professional life of the 20th century as magistrates, nurses and teachers.

For relaxation Mrs. Monture studies Spanish. First part of her history of the Indians in the American Revolution, "West of the Setting Sun", has had four printings, and she is at work on the second volume.

Bill of Rights Moved by Indian M.L.A.

VICTORIA, B. C. — A full-blooded Indian, 34-year-old Frank Calder, placed a notice of motion before the British Columbia legislature calling for enactment of a bill of rights.

The bill would guarantee minority groups freedom of religion; free association; freedom from arbitrary imprisonment; right to employment in any occupation; membership in trade associations, and property rights.

A university graduate and Canada's first Indian member of a provincial legislature, Mr. Calder was elected in the June 15 election last year. He is C. C. F. representative for the constituency of Atlin. The franchise was granted Indians in the 1949 session.

"I have heard so many mem-

bers in the last week going to bat for the poor red man that I think I should say something for the poor white man," he said in his maiden speech.

He said he is a citizen of British Columbia and not just an Indian.

British Columbia had set the pace for the Indians of Canada, he said, and he hoped the new Indian act being framed in Ottawa would bring further privileges to this race. The federal government should relinquish some of the exclusive authority it has held in Indian affairs.

The Indians asked equal opportunity in education, employment, and equality of citizenship. There should be old age pensions, social welfare rights, and other things that go with citizenship.



INDIANS AT DEDICATION: Pictured at Palm Springs, Calif., at dedication of the Church of Our Lady of Guadalupe, are Chief Strongheart of the Chippewas and Chief Lightning of the Winnebagoes. Between them with pipe of peace is the Rev. Ramon C. Klumbis, pastor of the new church and, till his arrest by the Soviets, pastor of the largest Catholic church in Lithuania.

(NC Photo)

Duncan Indian School Plans Open House

DUNCAN, B.C.—A memorable event took place here recently.

St. Catherine's Indian Day School held open house to celebrate the tenth anniversary of the start of the school.

Originally called Cowichan Indian Day School, the institute was opened on Jan. 8, 1940, with 47 pupils. That day was the seventy-fifth anniversary of the founding of neighboring St. Ann's School for Boys. Both are operated by the Sisters of St. Ann.

St. Catherine's got its name from the feast of St. Catherine, Nov. 23, the day the school was dedicated.

Today there is a registered attendance of 127, with a daily average of 100.

The school serves children from five nearby Indian reserves in eight grades.

Staff includes Sister Mary Sheila, principal, a veritable dynamo. For some time after she came to the school as principal nine years ago she could not get used to the habitual slowness of speech and action of the Indian children.

But the efficiency and progress of the school, the alertness and willingness of the children, are proof of Sister Mary Sheila's success in spurring them and other sisters to ever greater efforts.

Dr. James Goodbrand and Miss Marjorie Fletcher, of Duncan,

look after health and Dr. Newert, of Nanaimo Indian hospital, is school dentist.

Original teacher

One teacher remains who was on the staff when the school opened. She is Sister Mary Eugenia, now household economics teacher. Formerly she also taught Grades 2, 3 and 4.

Also on the staff are Sister Mary Walter, Grades 1 and 2b, and Sister Dorothy Marie, Grades 2a, 3 and 4.

F. S. Morrison is manual training teacher. Under his guidance the students rebuilt and furnished the manual training room.

Indian children and their parents are becoming more education-conscious all the time. Some pupils almost have to be forced through lower grades, but as they learn and see how much there is to learn, and observe those ahead of them, they are encouraged and come along much faster.

At 16 there is a tendency for parents to take their children from school, often much against the wishes of the students.

(Continued on page 3)

Sunday Broadcasts In Cree

The Pas, Man. — A Sunday program in Cree has been inaugurated at radio station CFAR, of Flin-Flon, Man., on March 5th. The program is called "The Voice of the North" and is given by Fr. Laurent Poirier, O. M. I. The singing is performed by the Sturgeon Landing Indian school choir. Both singing and talks are recorded and sent by mail to the radio station.

Commenting on the program. Celestin Bighetty, of Granville Lake, Man., writes:

"Father,

I thank you very much for your radio sermon. My heart was deeply moved and I have wept in hearing your words. I will never be able to thank you enough and I will remember you forever in my heart. May God grant that many listen to your program."



FULL DRESS: Wanda Lee Greene, five, visiting with her parents and several other members of the Mohawk tribe from the Six Nations reservation near Brantford, Ont., is greeted by Premier Leslie Frost at the opening of the Canadian National Sportsmen's show in Toronto.



Wanda Adamson, formerly Wanda Big Canoe, daughter of Chief Big Canoe of Georgina Island, reserve of Lake Simcoe, Ont., now is the clearing agent for handicraft work done, on 10 eastern Indian reserves. The birch canoe, needle cases and other articles she displays are sent to her and all the money they earn goes to the Organization of Ontario Indians.

THE

INDIAN MISSIONARY RECORD

Directors: Most Rev. M. Lajeunesse, O.M.I., H. Routhier, O.M.I., Very Rev. P. Scheffer, O.M.I., A. Boucher, O.M.I., D. Fournier, O.M.I.

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Higher Education

It is generally agreed that the time has come to provide more facilities for the higher and technical education of the progressive Indians who can benefit by advanced instruction and vocational training. A good number of Indian students are now receiving secondary education in Government boarding schools and in white High Schools.

Indian parents are gradually awakening to the need of higher educational standards for their children. However, due to the scarcity of an adequately trained personnel as well as to the heavy demands for teachers in other fields, there has been, until now, no coordinated effort nor a judiciously planned program for the higher education of Indian pupils.

Lack of sufficient accommodation has also hampered to a great extent the opening of additional classrooms needed for the secondary instruction of Indian pupils in most of the boarding schools for Indians.

The Churches, in cooperation with the Government of Canada, have attempted, nevertheless, to provide facilities for the higher education of a certain number of Indian boys and girls desirous and able to pursue their studies in order to raise the intellectual, moral, economic and cultural levels of the native population as well as to prepare trained leaders for the Indian communities.

It is the determined and unchanged policy of the Roman Catholic Church to provide a thoroughly Catholic education, in the fullest sense of the word, for all stages: primary, secondary and superior education. This policy has been consistently pursued for centuries and the task of educating the native children has always been one of the most important duties of the missionaries.

Secondly, it is only through a progressive association, and under certain favourable conditions, that the adaptation of the natives to the 'white' way of life will ever be brought into effect without endangering the moral and cultural development of the native pupil.

While attempts have been made to associate Indian and white pupils in the same schools with some degree of success, we do not believe it a practical procedure on a large scale, since most teachers in white schools are not able to understand sufficiently the psychological complex of the Indians, and these, in turn, generally feel a deeper sense of inferiority as they are not accepted on the same social level as their condisciples.

Dr. Arthur Larose

Back in 1902 when The Pas was an outpost village in the Northwest Territories, Dr. Arthur Larose arrived there to take over the duties of medical officer for the Indian Affairs branch. He was the first permanent doctor in what is now Northern Manitoba.

Dr. Larose, despite the many hardships he was called on to undergo in covering the vast territory under his care, grew to love the North. Even after his retirement a few years ago he could not be persuaded to spend more than a few days at a time in any of the larger centres to the south. He died last fall at The Pas at the age of 83.

It is doubtful if any other man was so well known and so greatly esteemed throughout Northern Manitoba, for he lived up to the highest traditions of the medical profession. In the early days he travelled in the summertime many thousands of miles by canoe, fighting flies and floods to reach sick and needy Indians. In the wintertime he went on his rounds by dog team, battling bitter cold and blizzards. Old-timers declare that no matter what the weather was like no call for aid was left unanswered.

Dr. Larose will be best remembered for his valiant work during the influenza epidemic of 1919 which took a heavy toll among the Indians of Northern Manitoba. For months on end he travelled visiting outlying stricken settlements, giving not only medical aid but also carrying in provisions. Many of the natives were near starvation due to the fact that they could not travel to take in supplies. Beyond question he saved hundreds of lives by his untiring ministrations.

Although the name of Dr. Larose is not so well known to the present generation of Manitobans, his exploits in the North are still legend among the medical fraternity. A few years ago on the occasion of his 50th year as a member of the Canadian Medical Association he was awarded a life membership by that organization.

Dr. Larose was an outstanding Manitoba pioneer and a shining example to the younger members of the medical profession. It is fitting that a tribute should be paid to his great contribution to this province and especially to the North Country.

(Winnipeg Tribune)

PLEASE KEEP IN MIND OUR DEADLINES

Due to circumstances beyond our control the I.M.R. is always printed later than it should be. However, we are taking every means to insure prompt delivery to our readers. Please remember our dead-lines for copy: THE FIRST DAY OF THE MONTH OF ISSUE.

We would appreciate your cooperation in this matter.

The Editor.

School! What of it?

(Sister A. Brady, La Loche Post)

Sometimes we hear it said of a certain child, "He can't do any better. His family is like that you know. And so was his grandpa. What can you do? He won't listen to anyone. He won't go to school. He wants to leave to go to work. He is just like his grandpa. A nuisance as long as he lived."

Coming down to hardtacks there's more in a child than what he has inherited from his grandpa. And maybe if what he did inherit was trained the child may have a fair chance to turn out into a respectful citizen.

Why won't the child go to school? He is fifteen now. He is strong and healthy. He

could lift a truck alone. He has energy. Perhaps he has too much energy for the five hour school period of sitting and writing, reading and sitting, and listening, when his whole body aches for movement.

The school curriculum must offer some interesting craft as an outlet to all this energy. A craft which could later become a trade. It is a recognized fact that the Indian is a better craftsman than a farmer.

This is a plea for the cramped muscles of our school children. Are we going to do something about it? If there is nothing else we can do at all at least let's bury his grandpa!

Letters to the Editor

Our Adolescents

When legislation concerning our Indians is under consideration, there are many problems to be solved. But attention may be called to one in particular which is very important yet may be overlooked. It is fundamental, in fact, in the fitting of the Indians in our modern way of life. The problem is that of juvenile delinquency.

The number of unmarried mothers among adolescents is too high, at least on some reservations; this indicates juvenile delinquency among both boys and girls.

As the Indian youths leave school at the age of sixteen, at which age they no longer receive Family Allowances, they are not old enough to obtain employment; yet these years are the most formative and the most critical of their lives.

Neglected, they soon become idle and irresponsible. Provision should be against the disintegration of their character and the ruin of their lives through the opening of vocational schools and organization of some scheme to provide steady employment.

In many cases the legal mar-

riage of the parents of unfortunate children born out of wedlock should be made a necessary condition to the granting of Family Allowances as a means to check and curb certain conditions with which all are too familiar, as for many the only income is derived from these allowances.

This is a matter to be brought to the attention, not only of Indian service officials, but also to the legislators of Canada who are at present revising the Indian Act.

(W. F. C.)

No Americanization

An American Indian, Mr. Ivan Drift, who adopted the mythical Dakota name of Unktomi (in Cree: Wissaketchak) is strongly opposed to any attempt to americanize the Indian. He believes in the motto: "Help the Indian to remain Indian" as the only method to preserve the Indian's independence. This gentleman has bought a tract of land which is destined to become the heart of an all-Indian haven which is Unktomi's challenge to the U.S. Government.

Unktomi's dream is to revive the old Indian ways of life, the

Delegate to the Gentiles

By Gerald Tracy, S.J.

St. James, Bishop of Jerusalem, closed the meeting at which the dispute about the Gentiles arose. "My brothers," he said, "listen to me. Peter has told you how God first visited the Gentiles to select from among them a people to bear His Name. And with this the words of the prophets agree, for it is written: 'After these things I will return and will rebuild the tabernacle of David . . . that the rest of mankind may seek after the Lord, and all the nations upon whom My Name is invoked, says the Lord' (Amos 9, 11). 'To the Lord was His own work known from the beginning of the world' (Isaias 45, 21)."

"So I give this as my judgment," St. James continued. "Do not upset those Gentiles who are turning to the Lord, but send them written instructions to abstain from anything that has been sacrificed to idols, and from SIN."

Then the assembly decided to send delegates to Antioch with Paul and Barnabas. Silas and Barsabbas, leaders among the Jerusalem Catholics, were the delegates. They carried with them "Greetings from the Apostles and priests of Jerusalem to their Gentile brothers in Antioch, Syria and Cilicia."

This letter said: "As we have heard that some of our number, unauthorized by us, have disturbed you with their teaching and upset your minds, we have decided in a general assembly of the Church to send you select representatives, with our beloved Paul and Barnabas, men who have pledged their lives for the Name of our Lord Jesus Christ. We have therefore chosen Barsabbas and Silas to give you this message by word of mouth. For the Holy Spirit and we have decided to lay no further burden upon you but the indispensable one, namely that you abstain from everything sacrificed to idols, and from blood, and from what is strangled, and from SIN. Keep yourselves from these things and you will get on well."

On reading the letter the Antioch Catholics were delighted and encouraged. Then Barsabbas and Silas got up and preached heartening words to the new converts.

Paul and Barnabas also remained at Antioch teaching and preaching, but one day Paul said, "Let us make a return visit to the brethren in all the cities where we have preached to see how they are getting on." Barnabas replied, "Yes, but let us bring John Mark along." But Paul said, "No, for he deserted us when we were in Pamphilia, instead of continuing to work with us."

As they could not agree about John Mark, Barnabas took him and sailed for Cyprus; but Paul chose Silas and they went all through Syria and Cilicia, preaching to all the people and telling them to obey the teachings of the Apostles and the priests.

(NC Features)

revival of Indian crafts as a source of revenue and of livelihood. This land was chosen for its scenic beauty and for its natural resources. This is the beginning of a vast undertaking which may require years before it develops fully.

Unktomi has met with many obstacles coming from prejudiced persons, but as he is an educated person possessing great talents he does not mind becoming a martyr for his people.

John LECAINE

Indians From Asia?

Mr. John LeCaine objects to the conclusions drawn by anthropologists and archeologists who met last December in New York for the 29th Congress of Americanists. He states their conclusions are directly opposed to a Sioux tradition and he contends that nothing positive has been discovered which proves that the American Indian ever came from Asia.

"There are many channels," he writes, "through which a people spread its culture in the course of thousands of years. . . I am not denying the possibility that some American tribes came from Asia, but I do not believe that all of them came by the same route."

Scientists do not claim that Asia is the only source of migrations to America. Present day knowledge indicates that there were major migrations from Asia to America, and possibly, at a later period, from America back to Asia. Remember the origin of man, as it is written in the Holy Book, is from a common father called Adam who was created by God.

(Editor)

Next Month, The amazing story of:

My Medicine-Man Friend

Leaping Rock In Minnesota

Near the Falls of Winniwe is a great rock; it is as tall as two braves. The water manitous have cut the sides of this rock; it is smooth on the top; it is smooth on the sides; it is like a piece of ice in the Big Sea Water.

It is small on the top. A brave if he lay down on it and put out his hands, would put his hands on nothing. It is small; it is a high rock.

When they gathered in the Pipestone Valley the chiefs stood by this rock. It is in the Valley of Peace. The young braves stood by this rock. The chiefs tried the young braves here, for this was Leaping Rock. It stood above all the other rocks.

The chiefs called the young braves of their tribes. The young braves came. The chiefs said, "Leap from this trail in the valley to the top of Leaping Rock. Then you are brave; then you are strong."

It was a leap as high as two braves are long. It was a leap like a narrow shot into the sky like an arrow which falls and breaks on the rocks the young braves fell sometimes.

Sometimes the young braves was strong; he would stand on the slippery rock like an eagle resting on the mountain. It was well. He was then a great brave. The chief of his tribe gave him the feather of an eagle to wear for only a strong brave may wear a feather in his scalp lock.

A Dakota maiden had two lovers. She told them to go to Leaping Rock. They went; one came back. The other the chief buried where he fell as he slid from Leaping Rock. The maiden took the one who came back; but she was missed one day, and the found her at the foot of Leaping Rock with eagle feathers for the Dakota's grave.

"He was brave but no one mourns for him. He shall have two eagle feathers," she said.

"It is right," said the Dakota

Fort Frances Indian School



Indian pupils of Lac La Croix at Fort Frances

The Missionary Association of Mary Immaculate

An outstanding Campaign of Catholic Press was carried out with remarkable success during the months of February and March. This was one great activity of the Missionary Association of Mary Immaculate (M. A. M. I.) in our school. The Girl's Section and the Boys' Section have resolved to spread the Catholic Press in our environment by taking alternate turns in distributing the Indian Missionary Record to every home on the Cootchiching Reserve. Moreover, a group of pupils profited of a trip to Emo with Rev. Father Principal to distribute fifteen copies in different homes there.

Great interest is also taken in following the list of donations for the Indian Missionary Record. The boys have succeeded in being ahead of the girls by having all contributions in first for February, but the girls have come out first for March! Bravo!

The Missionary Association of Mary Immaculate (M.A.M.I.), has been introduced in our school since the first days of February.

It is composed of two general sections; the Girls' Section and the Boys' Section. At the head of each section stands a committee of four members called Cell Leaders.

Each Cell Leader is assisted by one member who acts as his secretary in Team meetings. Each Team is composed of a Cell Leader with his Assistant and four other members. The Cell Leaders meet once a week. The group meetings take place every two weeks.

The religious programme undertaken for this year is the meditation of the Mysteries of the Rosary in order to instill in all members of the M. A. M. I., a real devotion to the Immaculate Mother of Jesus, and to help carry out the pledge taken of reciting the Family Rosary. At each meeting a special point is called to our memory by reading of the Gospel and an application is made to our actual life in order to see, to Judge and then to Change what is not in accordance with the teachings of the Gospel. By this way we wish to spread in our school and then to our homes and throughout the world the Kingdom of Mary Immaculate so that the Kingdom of Christ be established and the empire of Satan be destroyed.

The Committee of the M. A. M. I. organized a very agreeable Valentine Card Party and Lunch for February 14. The spirit which animated the preparation of that evening, as well as the party itself was remarkable and worthy of our M. A. M. I.

With Lent the leaders brought a new enthusiasm to stimulate the spirit of sacrifice in their groups. On the days of "Free Mass" a larger number are present to join their sacrifices to the Holy Sacrifice of Mass. The thermometer of Lent Offerings is gradually rising, as the price of a chocolate bar or other sweets, is put in the "Offering Box" instead of at the Canteen.

The cheerfulness with which the sale of hats, purses, etc., was carried out in favor of the new

neating system for the Church, was amazing. If our members have a few articles of their taste, they very generously offered more than was asked in order to make a lenten offering. That's generous! With this same generosity you may see a number of "ticket sellers" roaming from place to place! What's up now? A two-fold raffle! A beautiful cushion made by the skillful fingers of an ex-pupil, Florence Yerxa, and a baby set. The funds of this raffle are for the new heating system of our Church, too! We are also planning on making a bingo for the same.

A very interesting moment for all our members is the "Reading Hour". Lists of "Acceptable Comics" are posted up in the Class Room and since February our members of the M. A. M. I. are seen consulting these lists before sitting down to read the Comics brought from home or given to them. Let us hope responsibility of our M. A. M. I. will be profitable to many of us.

The Girls' section has assumed the responsibility of preparing a surprise party for the Boys of our school who have won the Championship for Hockey! The girls having attended at most of their games feel as proud as the boys over this success! They have, with the co-operation of Rev. Father Principal, prepared a card Party and a little programme and lunch for the occasion. The Boys' Section are a little perplex over the hurly-burly which goes on in the Girls' Section! but they have no idea that they are the cause of it!

DUNCAN SCHOOL...

(Continued from page 1)

Seven children who have graduated have gone on to high school in Duncan. One girl is now taking a commercial course.

Well made

Some of the objects made in the school were recently sent to Montreal for an exhibit in connection with the centenary celebration of the Order of St. Ann, whose sisters came to B. C. in 1863 around the Horn.

Bookcases, desks and typewriter desks are beautifully made and finished. Boxes, trays and all manner of woodwork objects are of high standard.

Older girls have formed the Tekakwitha Club and sponsored a contest for knowledge of Christian doctrine.

Trophies won

A cup for the best TB poster display in 1949 was won by Lilian Ryan.

Sports are not overlooked. Boys excel at soccer but are keen also on basketball, softball and baseball. The girls have a basketball team and a softball team.

Never complain

The fact girls enter into competitive sports is the surest sign, the sisters say, of emancipation of Indian women from being "necessary evils."

Father Leclerc declares there are no better sports than the Indians. They never grouse at a tough decision, they can take the bumps and go on playing and hate to betray emotion if

FORT BABINE

FORT BABINE, B. C. — Chief William Tsack died at his home on the Babine Indian reserve, after a short illness.

He was born in June 1867, and held the position of head-man of the Babine tribe for almost 40 years. About 1915, when the Fisheries Department destroyed the salmon trays on the Babine river, the natives tried to protect their fishing rights and violent trouble ensued. Chief William was of the three men who accompanied Father N. de Coccolla, O.M.I., to Ottawa, where this famous pioneer of the western missions pleaded the cause of his people before the Prime Minister himself.

As a good chief, William Tsack devoted his life to the progress of his tribe, giving repeated advice against the abuses of drunkenness and against the disruption of marriages; his decisions were just and his words straight: therefore his voice was powerful in the tribal councils. And what is more: he never failed to set a personal example of good conduct.

A staunch Catholic, he practiced our holy religion faithfully, and helped the work of the Church to the utmost of his power. He always showed great respect and kindness to the missionary of God.

The Babine priest has indeed lost a true friend, and the Babine people have lost a good and great chief. It is to be hoped that his children and grand-children will remember and follow the truly Christian life of their father.



Chief William.

Chief William died peacefully on February the 25th, 1950, strengthened by the last sacraments of the Catholic Church; his relatives and friends surrounded his death-bed, praying for him together with the priest.

The burial took place with much honor on March the 3rd, 1950, in presence of 250 Babine Indians, after a High Mass of Requiem celebrated by Father de Keyzer, O. M. I.

May the Lord grant to his soul the eternal reward of a good and faithful servant.



Fort Babine (B.C.) Church.

INDIAN REGIMENTAL BAND



WHOLE BAND ENLISTS: Canadian military history was made when the Six Nations Indian brass band from the Six Nations reservation near Brantford, Ont., enlisted to become the regimental band of the 56th Light Anti-Aircraft Regiment, formerly the Dufferin-Haldimand Rifles.

POLYGLOT RADIO BROADCAST

EDMONTON, Alta. — Before Christmas I visited CHFA, the French radio station in Edmonton. I met the manager, Mr. Gareau, and we had a little chat about the Charles Camsell Indian Hospital. I expressed the wish for a few minutes over the air, so that the patients could send their wishes to their folks in their own language. Mr. Gareau replied, "Well, Father, we will give you a half-hour programme on New Year's Day at 2 p.m., for the patients of Charles Camsell." Needless to say I was very pleased. So back to the hospital I went, spoke to Dr. Meltzer and Dr. Falconer about it and started to organize the programme.

A few days before New Year's Day Mr. Bouvier, of the National Film Board, came with machines to record our programme. We first had a word of introduction from Mr. Gareau. He stated that

it was a pleasure for him to give the patients this opportunity to speak to their folks. In Doctor Meltzer's office we recorded messages from Dr. Meltzer, Dr. Falconer, Miss Taylor (Matron), Mr. Capel (Accountant) and Mrs. Kerans (Teacher).

From the doctor's office we moved around the wards to pick up the messages of the patients. Unfortunately we did not have enough time to broadcast all the messages taken as we were limited to the half-hour. We first heard messages in Eskimo for Coppermine and Aklavik; in Selkirk, Carmak, Clinket and other languages for Yukon; in Loucheux, Hareskin, Slave, Beaver and Dog Rib for the North West Territories; and in Chipe- wyan, Cree, Stoney, Sarcee and Blackfoot for the Alberta Indians.

Let us hope that in the near future we will again have the opportunity to organize another polyglot programme.

Rev. E. Rhéaume, O. M. I.

Sask. Indians in Surveys

By Forbes Rhude

Saskatchewan, ambitious to become one of Canada's great mining provinces, has put its native Indians to work.

The plan was described recently to the Prospectors and Developers Association in a paper prepared by W. James Bichan and Malcolm F. Norris of the province's mineral resources branch, and presented by Mr. Norris.

It is based on the proposition that in many large areas it is not possible for prospectors to gain a livelihood, particularly through the early years of reconnaissance.

"It is possible, however, for individuals residents in the territory, or more appropriately, native to the territory, to gain a livelihood from the exploitation of the game, fish and forest resources, with auxiliary and of small-time agricultural pursuits."

Proceeding from this the government decided that the logical people to do primary prospecting are the native Indian population.

Last summer four parties of two men each were chosen and sent out. Each man was paid \$4 a day, Sundays exclusive, plus a sustenance allowance of \$1 a day straight time; a maximum of \$135 a month for each trainee.

Apparently the results were encouraging, even if some difficulties were encountered.

Messrs. Bichan and Norris state that co-operation effected between native trainees and geological survey personnel has proved of mutual advantage. "The interchange of scientific knowledge for practical details of woodcraft, the use and care of canoes and camp equipment, has been as much to the benefit of

the geologists and students as to the prospectors.

"The enthusiasm of the trainees bore a direct relationship to the time spent with them. For the most part they were eager and willing to learn and be shown."

And here is a dead-pan description of one of the difficulties:

"One man has been subject to a restraining influence that has hampered his operations, in that his wife and family desired and did accompany him in the field. This party complained that the sustenance allowance was inadequate to properly sustain them in the field."

"It was reiterated that sustenance allowance of \$1 a day for man applied only to himself and partner, and that the wages of \$4 a working day was a means of providing for their families, leaving them free to prospect unencumbered."

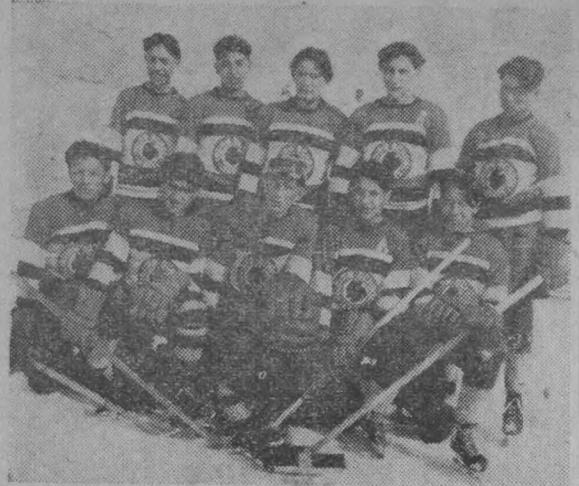
Messrs. Bichan and Norris comment further:

"While this program does give the participants some actual knowledge of prospecting techniques and the recognition of economic minerals, they are still lacking in the necessary awareness of the significance, economically, of mining activity and of the rewards it can hold for themselves. This intangible but almost important requisite must be part of our mining activity education program." Also:

"Through the direction of more and more individuals, both of Indian and white races, into this type of activity there will be maintained a steady amount of uncovering of new and interesting concentration of valuable minerals."

The Federal Department of Indian Affairs co-operated and the Federal Government contributed \$3,000,000 approximately half of the committee expenditures of the program.

LEBRET HOCKEYISTS DISPLAY FINE SPRIT IN TOURNAMENTS



The Midgets



The Bantams



The Pee-Wees

THE MIDGETS.— Back row, L. to R.: Percy Yuzicapi, Norman Goodwill, Arnold Stemchild, David Cyr, Wilfred Deegan. — Front row: Thomas Okimaw, Wm. Halcrowe, John Bellegarde, Herbie Strongeagle and Prisque Buffalo.

THE BANTAMS.— Back row, L. to R.: Alvin Cyr, Geo. Missens, Wilfrid Dubois, Francis Dubois, Leslie Yuzicapi and Geo. McKay. — Front row: R.-Mervin Missens, Harvey Strongeagle, Noël Poitras, Mervin Tawiyaka and Geo. Poitras.

THE PEE-WEES.— Back row, L. to R.: Harvey Strongeagle, Wilfrid Hapa, Francis Dubois, Mervin Missens, Alvin Cyr, Geo. McKay. — Front row: Donald Peigan, Paul Poitras, Noël Poitras, Harry Thorne and Harvey Yuzicapi.



THE JUVELINE TEAM— Back R. L. to R.: Gordon John, Eugène Courchesne, Charlie Bellegarde, Arthur Obey, Richard Poitras, Clifford Goodwill, Jerry Polzer and Coach Ed. DOLL. — Front row: Norman Goodwill, Percy Yuzicapi, Gilbert Bellegarde, Clive Linklater, Wm. Halcrowe.

Three of these players have been approached by the Chicago BLACK HAWKS Scout to sign up for them: Charlie Bellegarde, Richard Poitras and Clive Linklater.

The Le Bret Indian School Hockey Club, after having lost at the beginning of the season against Regina Maroons, Yorkton and Fort Qu'Appelle Falcons, reorganized its lines, put on hard practice and count victories for the rest of the season.

Lemberg and Indian Head were their first victims. Won the honor of the Junior tournament held at Fort Qu'Appelle on February 4th. Defeated Melville and Yorkton in the Provincial Semi-finals, but lost to Regina Pats Aces, the Provincial Champions.

They entered with senior teams in Lemberg Tournament and came back with the second money. They finally ended the hockey season with a victory over the Lemberg Rangers, winners of four Tournaments, and reputable players in the Provincial Intermediate B league.

Councillors Elected For Sechelt Indian Reserve

By Clarence Joe

SECHELT, B. C. — Mr. H. E. Taylor, Indian Superintendent, made his regular calls to the Sechelt Indian Reserve January 17 last, and a meeting was held at Indian Council Hall with all Sisterhood members attending.

Clarence Joe, secretary, took the floor by submitting to the chairman (Mr. H. E. Taylor) that the majority of the tribe's members were demanding a general election of councillors. He also stated that in the year 1926 (as recorded) in the presence of C. C. Perry Indian Agent at that time, the first and last Council Election took place. The Sechelt Band were sure of pointing out that an election of new councillors was long overdue.

Ballots prepared

It did not take long for the chairman to prepare ballots. Teresa Jeffries and Vice President Mary Martha Joe were appointed scrutineers. The ballots were gathered and the following men were elected as the future councillors of the Sechelt Tribe: Clarence Joe, Solomon Joe, Ernie Joe, Charles Craigm. New secretary for the Sechelt Council in place of Clarence Joe is Nelson Moody.

Mr. H. E. Taylor, Indian Superintendent, was the first to congratulate the new Councillors, adding that it was a very necessary thing on an advancing Reserve to have executives to direct the affairs in an Indian Village. He also favored self-government and that business relating to improvements on reserves should be placed more fully in the hands of the Councils.

Three-day meeting

The Meeting with our Indian Superintendent lasted three days. All agreements covering leases on 28 Sechelt Reserves (separately) were studied and many revised.

We have involved in the leases lands for dwelling purposes, timber, gravel and logging camp sites, etc.

Revenues collected on these lands, etc. are used for the improvement of the Sechelt Reserve which is our community center. Here is where our forefathers chose to build after two of our tribal chiefs in about 1895 signified their willingness to become members of the Roman Catholic faith. About the year of 1901, the first Indian Residential School was built by our forefathers with their women taking a great part.

Financing, labor supplied

All financing was supplied by

Indians here, also labor. When the school was completed, it accommodated 80 children. These braves went again on record by supporting their school for five years. Later the government stepped in and took over the supervision.

Here also is found one of the largest Indian churches in British Columbia, built in about 1907 with all Indian labor and financing. While these great works were in progress, plans were underway for a fresh water supply for domestic use in their fast growing village. Later, four miles of wooden pipe were laid and engineered by themselves to supply their school and community with glacier water.

Here is a brief history of the Sechelt Indian Tribe, the great efforts and achievements which set an example to us. They were at that time one of the greatest organized tribes in the history of B. C. and maybe in the whole of Canada, as stated before by a Catholic official.

Today, the costs of their achievements would reach approximately some \$300,000, every bit of it dug for in their own pockets.

If Indians today throughout Canada were all so co-operative as mentioned above, it would be a wonderful world.

(Native voice)

WIN IN ESSAY CONTEST

EDMONTON, Alta. — Congratulations are in order for six of our Camsell patients for winning second prize in the recent Tuberculosis Essay Contest sponsored by the Alberta Tuberculosis Association. Two essays were entered, one in the High School division, written by Thomas Anroluk, and one in the Intermediate division, written by Beatrice Calihoo, Minnie Sankey, Vivian Davidson, John Pascal and Harry Gray. These essays were judged in competition with other Indian schools. Because our hospital conditions are not like ordinary classroom conditions, it was decided by the Association that it would be fairest if the marks on the two essays were averaged and that mark taken. This plan gave us second prize.

Though this represents the first attempt of our patients to engage in such competition, we hope that many more opportunities will present themselves either for individual patients or for groups of patients.

(Camsell Arrows)

PLEA MADE TO ASSIST MOUNTAIN HOUSE INDIANS

Build Own Hall

CROSS LAKE, Man. — On Feb. 17, three Treaty Indians met to arrange to have a movie theater here on the reserve; they were Bello Ross, John W. Garrick and Geo. Panpanakis. They gathered 17 others to form a club to sponsor the theater. At the time the traplines were not organized; this was seen to, and the quota set at 15 muskrats per trapper.

Then, after the election of officers, the Treasurer of the Club was sent by dogteam to Wawbuden, 140 miles away from Cross Lake, to get information from the R. C. M. P. In the meanwhile Indian Superintendent E. B. Goodman arrived in Cross Lake. The club president requested the Indian supt. to apply to Ottawa for a projector. The machine was supplied by Mr. W. H. Riley of Winnipeg; its cost was \$1,083. Rev. Trudeau, O. M. I., principal of the Indian school, was very kind in helping us out.

Having had a favourable reply from Ottawa, the men erected a 20x40 hall and also built a cooperative store.

The members of our Community Club are, besides the above: Jacob Scatch, Jos. Ross, Oliver Ross, Peter Quogg, Bennie Quogg, Henry Blacksmith, Thomas Musawagan, Jos. E. Ross, Ben Joe Ross, Sandy Monias, Ambrose Thomas, Ed. T. Ross, Archibald Ross, Harold McLeod, Thomas Hamilton, Peter Ross and Zach. McKay.

OTTAWA — Mr. Shaw, M. P., criticized the government for "failing" to relieve "appalling" conditions among some 350 Indians on the Rocky Mountain House reserve in his constituency.

Mr. Shaw said that at the last session he had drawn attention to inadequate housing and to the lack of proper health facilities for the Indians.

He had been assured steps would be taken to rectify the situation, but during the between-session recess he had visited the reserve and found conditions had not been corrected.

It was estimated that 50 percent of the Indians had tuberculosis and that a similar percentage had venereal diseases. There was no plan for adequate health provisions on the reserve.

He said the Indians on the reserve only wanted to become self-supporting, but they were receiving no direction from the government on what to do. The reserve contained some 25,000,000 feet of good lumber that could keep the reserve going for 25 or 50 years, but because of the lack of training the forests were being "murdered."

HOSPITAL FOR INDIANS

WETASKIWIN, Alta. — A \$75,000 hospital with approximately 20 beds is to be built this year at Hobbema. It will serve Indians in the area, it will be built on the site of the hospital which burned a year ago.

Swept to Death By Slide

HOPE, B. C. — Tons of rain-loosened mud and rock swept a 42-year-old Indian woman to her death, narrowly missed three other members of the same family and ripped out nearly 400 feet of Canadian National Railways track at nearby Flood, 100 miles east of Vancouver, February the 28th.

Killed was Mrs. Mary Louise James, of American Bar, four miles east of here. She was swept to her death Saturday on a railway track 100 feet below when a slide roared down on the highway where she and her family were walking.

A frantic run saved the lives of Lawrence James, 50, the woman's husband, their 16-year-old daughter, Elizabeth, and their son, Patrick, 2.

Trains were delayed for 24 hours by the slide.

"I could feel the mud suck my boots," said Lawrence James, who was pushing two-year-old Patrick in a baby carriage.

He said his wife still was breathing when he reached her on the railway tracks below. However, she was dead on arrival at hospital.

"I heard the slide coming," James said. "I looked up the hill and saw that we were in the centre of it."

"My first concern was for the baby. To tell the truth I momentarily forgot about my wife's safety."

"I cleared the slide and looked over my shoulder to see my wife being swept away in a sea of mud and boulders."

MAINTAIN RELIGION

(Continued from Page 1)

Catholic Indians Desire Catholic Schools

The briefs and representations of Catholic Indians made at the same Joint Committee hearings of 1946-47 made it clear that the wishes of Catholic Indians were to see their religious freedom protected. Thus the North American Indian Brotherhood, the numerous individual bands and chiefs, have expressed the desire of maintaining religious freedom in education. The question which was more under discussion was that of boarding school versus day-school, not denominational school versus neutral school.

The denominational school system now in operation has given satisfaction to all Catholics, Anglicans, United Church members; the Catholic Church as well as the Church of England in Canada, and the United Church of Canada have stated their readiness in maintaining religious education and the maintenance of denominational schools.

The attitude of several members of the Joint Committee, as well as that of a number of other witnesses, Indians and whites was that the present system should be done away with. This was emphasized very strongly by non-Catholics. No sincere practicing Catholic has ever approved explicitly of neutral schools. Officials of the Indian Affairs Branch have not committed themselves on the question of religious education.

NO COMPROMISE

finutely not compromise in the policy it has of securing for its members full freedom in matters of education; the Church will maintain, at the cost of the greatest sacrifices, its unquestionable right to give, not mere instruction, but true education according to the tenets of the Faith, to all its faithful members of all races and languages.

The Catholic Church is in charge of over 130 day and residential schools across Canada providing religious training and educational to nearly 65,000 Catholic Indians.

PROTECT YOURSELF

Many people accept winter colds as inevitable and unimportant. But colds can be dangerous. They may lead to bronchitis, pneumonia or sinusitis. Sound physical condition helps ward off colds. This winter protect yourself by dressing and eating properly, avoiding sudden drafts and close, stuffy rooms.

SAANICH NEWS

SAANICH I. R., B. C. — The Saanich Indian C. Y. O., Guadalupe Group is entering a play in the Diocesan C. Y. O. Drama Festival. The title of the play is: "Tekakwitha's Rosary." It is based on the statement made by her biographers that she was never seen without her rosary.

Ann Elliott has the leading part of Tekakwitha. Philip Paul and Jackie Paul are taking the part of two young braves. Dorothy Paul acts as narrator.

Ann Elliott and Mary Tom will also present a Dialogue, entitled "A wonderful recipe."

This Drama Festival takes place every year for the various C. Y. O. Groups of the Diocese of Victoria, but it is the first time that an Indian group is taking part. It will take place in Nanaimo, on April 2nd. The same play and the dialogue will be part of an all Indian concert to be given later in the month, in Victoria.

The East Saanich Indians are busy cutting a stand of timber on their Salt Spring Island Reserve. The timber was sold lately to a mill in Vancouver, with the understanding that the work would be done by the local Indians.

The group doing the logging, leave every morning from East Saanich and come back at night. They travel on Gus Underwood's fishing boat. They expect to work there for the next three months.

Another nice home is being built, at Cole Bay, Saanich No 3 Reserve. Having received substantial help from the Department of Indian Affairs, Chris Tom is now finishing the inside of his new house. Having a good spring nearby, he hopes to have running water in his home.

AFTER FIFTY YEARS

On June 21st., 1896, in the Church of the Assumption, Saanich, B. C., were united in Holy Matrimony, Michel, son of Harry and Jeanne, daughter of Simon. Signed; Rev. Father W. Vullings.

The next year, on March 24th., in the same church, took place the wedding of Peter, son of Jones and Caroline, daughter of Harry.

Michel and Jeanne still live happily on the Tsartlip Indian Reserve, Saanich, B. C., and Peter and Caroline are the mainstay of the Church on the small Tseycum Reserve, near Patricia Bay, Sidney, B. C.

A wedding, in those days, was quite a festive affair. Most of the Saanich Indians had been baptized. But with very little knowledge of the faith, many were married according to the tribal customs. With the coming of Rev. Father W. Vullings, the mission was put on a permanent basis and all those marriages were revalidated. The missionary would instruct many Indians and: "When the day came, says Jeanne, there were five or six couples at the altar rail." Speaking

in Chinook, she describes with mirth, the color-splashed dresses and shawls that the ladies wore for the occasion. "The church, she adds, is filled with Indians, who, during Holy Mass, sing hymns in Indian. Delate tlush Kakwel; it was grand."

Rev. Father Vullings notes after one of those weddings: "Chief Jim killed a cow and invited all the Indians and their missionary to a banquet. During the feast, the best orators of the reserve praise the hard-working missionary and congratulate the newly married couples on the good example they are giving to the others."

After fifty years, Michel and Jeanne, now modernized to Marshall and Joan, Peter and Caroline are still an inspiration to the present generation.

Their Christian and happy life is the outcome of their faithfulness to prayer. While many old Indians will tell you: "I used to know those", Jeanne or Caroline start a string of prayers which seems longer than what we have learned. These two ladies have been the teachers of all the missionaries who have come and gone, since Rev. Father Vullings' time. Peter Jones educated at St. Louis College, Victoria, B. C., prays in English. Michel, when asked if he knows any prayers in Saanich, answers: "Tanas; a little." Then he adds, with that sense of humour which never leaves him: "She knows enough for both of us. I just have to listen."

But whenever prayers are said in Indian, Marshall answers very well. To him and his wife, praying is a sacred thing. During the Rosary Crusade, the missionary went to their home to say the rosary with them. In a solemn and subdued voice, Jeanne led the prayers. It took twenty-seven minutes for the five decades.

Michel is never without Jeanne and Jeanne is always with Michel. Marshall drives a pick-up truck. When the truck goes by, the Indians, even without knowing who is in it, will say: "There go Marshall and his wife."

At Tseycum, during the greater part of the year, Peter Jones and Caroline open their house, every Monday evening, to their children and friends who come to receive a bit of instruction from the missionary and to say the rosary together.

Married in the days, when the Indians were quite modern, in the sense that marriages were broken nearly as often as they were made, their reward, even now, is that peace of soul which is seen in their happy life and their genial personalities.

Behind this scene of happiness, are found the daily prayers of four generous souls who, in a somewhat uneducated manner, trust entirely in the Divine Master and His Blessed Mother.

Indian School Manual Arts Displayed at Eaton's

On the occasion of Education Week, March the 5th to March the 12th, the T. Eaton Co. store in Duncan, B. C., generously offered one of its windows to St. Catherine Indian day school for a display of objects made by the girls and boys in their classes of Manual Arts and Home Economics. This exhibit was an "eye-opener" to many who thought that the Indians were good only to carve Totem Poles: the display showed that the Indian boy and girl are preparing for life in school.

The Manager of the store was very pleased with the dresses, table cloths and furniture displayed: "Those Indian children are putting us to shame", said he, with a twinkle in his eye.

Cowichan Indians Meet Representative

Now that they have the vote, B. C. Indians are taking the matter of administration of the Province seriously and are wanting to know more of citizenship responsibility.

On March 4, chiefs and representatives of the Indian bands of the Cowichan district met in the Legion Hall for a conference with Mr. A. M. Whisker, M.L.A., for Cowichan-Newcastle.

The member answered numerous questions and discussed at length problems which affect the native Indians and the attitude of the Coalition Government toward these problems.

Arrangements for the meeting were made by the Indians on their own initiative as members of the electorate.

Cowichan Leader
March 1950

A NEW INDIAN DAY SCHOOL AT WESTHOLME, B.C.

WESTHOLME, B. C. — It was great joy for the Halalts, Tsusies and Valdezhen news filtered out that the Missionaries were successfully contacting the Indian Affairs' Branch for the purpose of opening a new day school for Indian children in Westholme, B. C.

Westholme is a beautiful Indian Reserve bordering the old Vancouver Island Highway 8 miles north of Duncan, B. C. Close to 25 families live on that Reservation making a living out of long-shoring and fishing. Most of the Indians living in that district earn good salaries, have good homes and see that their children are well educated: some of them are attending the Duncan Junior High School. Up to this year all the children of this settlement were sent to the Kuper Island Residential School where the parents themselves have been educated. Without depreciating the good education their children were receiving in Kuper Island, the fathers and mothers were most anxious to see their sons and daughters go to school right at home. They had expressed that wish many times: "We have good homes, we love our children, we have learnt how to bring them up properly, why can't we have our own school?"

What seemed to uphold the opening of a day school in Westholme was the insufficient number of children to justify its existence and the heavy expenses in building for just a few children. Both difficulties were cleared up when it was made clear that there were enough children to justify a school: 30 children are of school age and just as many are waiting for the 6 years old mark to carry reinforcement to the others: as far as the building was concerned: the church could be used for the time being.

The school is now functioning normally with a registration of 23 pupils.

Mrs. Irene Whitaker who holds many degrees in arts and music is making use of her long experience as the teacher. She is very pleased with the fine cooperation she receives from all the parents. She hopes to form a Parent-Teacher's Association in the near future. The other Indian Reserves should make note of that; it makes it so much easier for when the parents want to work in hand with the school authorities.

Mr. Arneil, B. C. Indian Commissioner and Mr. Davie school Inspector for Indian schools in B. C. are to be thanked for the readiness they have shown; the interest they took in the Westholme school is more than commendable.

INDIANS GET EMERGENCY FOOD

PRINCE RUPERT, B. C. — Emergency food rations were dropped from the air Friday for 300 inhabitants of an ice-locked northern British Columbia Indian village.

Milk and butter supplies already have been depleted at the village of Aiyansh, 90 air miles northwest of this city, 500 miles up coast from Vancouver and on the Naas river, where an unusually-harsh winter has wrought hardship.

The department of Indian affairs announced that a Queen Charlotte airlines plane, piloted by Ray Berryman, has flown over Aiyansh, dropping 3,000 pounds of "essential provisions."

OUR APOLOGY

The story on the new Caughanawaga Indian School was gathered from the information published in the Caughanawaga mission quarterly: KATERI, edited by Rev. H. Béchard, S.J. Our apologies for overlooking publication of the usual credit by-lines. — Ed.



Flin Flon All-Star Midgets Win 5-4 Over Classy Landing Team

STURGEON LANDING, Sask., Feb. 10 — A three goal splurge in the third period gave the Flin Flon all-star midgets a 5-4 victory over the visiting Sturgeon Landing Indians. Outweighed, but by no means outclassed, the Indians fought hard all the way predominating most of the play with their snappy passes and fine defensive checking.

Sturgeon Landing drew first blood in the early part of the first frame with the all-stars tying the score at 18:25. Indians again went out in front in the second playing with a man in the penalty box. The Flin Flon-ners tied the score once more and the teams moved into the third period with the score tied 2-2.

The Landing boys slapped in a goal before Flin Flon got their bearings, putting them in front once more. The all-stars came back fast rapping in three goals in two minutes to take a two goal lead.

Fighting hard the Indians battled to the final whistle notching one goal but unable to tie the score to force the game into overtime.

A penalty shot was called on an Indian player. The officials had to explain to the young Indian goalkeeper just what was about to take place. Foster took the puck and skated in hard on the net but the visitors' diminutive netminder came out of the goal and slapped the puck over to the corner of the rink.

Great admiration was felt by the crowd for the manner in which the Indians behaved on the ice. They picked the puck up and handed it to the referee on all face-offs, and gave the officials a big smile when they were sent to the penalty box.

The Sturgeon Landing midget hockey team travelled by bombardier to Cranberry Portage and in cars to Flin Flon. There were 13 players and eight supporters, Father Chaput of The Pas and Father Antoni Giard as manager and coach, Jas. A. Ross, Jack Needham, A. Poult, Jack Tryon and the following players: Armand Moran, Hy Linklater, J. Caribou, Nap Michell, Rod Thomas, August Moran, E. Sinclair, Joe Michell, Joe Bear, Arthur Daniel, Rod Moran, Leo Sinclair and Stanley Sewop.

Midget Hockey In The Pas Finals

(Roy H. Johnston, in Northern Mail).

THE PAS, Man. — Father Girard's gentlemanly all-Indian Midget hockey team from Sturgeon Landing defeated Father Lambert's all-Indian team from Sandy Bay on the shores of the southern part of Lake Manitoba 7 to 5, March 11, ending a 14-game winning streak of the Southerners.

I believe that this is the first time in the history of our great north land that two all-Indian midget hockey teams have played against each other.

Perhaps it is not out of order to say a few kind words about those responsible for the excellent coaching and training these young lads have received.

Father Girard
Father Girard is of course no

stranger to The Pas hockey fans since we have had the fortune to see his boys in action several times in the past. Father Girard is soft spoken and is genial and extremely friendly. It is said that when he speaks to his players, they stop and listen. His word is law, but he does not, however, use an angry or discouraged tone at any time when coaching his powerful young team. He has taught his boys the meaning of "fair play", which we of The Pas and Flin Flon have seen them perform with perfection.

One would have to travel a long way to find a team of hockey players to excel the Sturgeon Landing boys in all-round clean, fair play.

Father Lambert

As for Father Lambert and his charges, we know very little which is in itself a pity. But from the short conversation I had with him, I gained the knowledge that he too, is working tirelessly for the welfare of the Indian people through his unselfish efforts with the Indian children. His manner and speech is somewhat to that of his brother clergyman Father Girard.

Were there Oscars given for teaching clean, gentlemanly sport, then I believe these two men would rate the award.

Mr. Needham

There is one other man responsible for bringing to The Pas, these two very fine all-Indian teams. He needs no introduction. He is well known to us as the sun is today. I speak of Frank Needham, manager of Booth Fisheries in The Pas.

It was through the untiring efforts of Mr. Needham that this game was made possible, and I believe that the people of The Pas have let Frank down badly. The turnout for this game was not what had been expected. One side of the rink was practically void of spectators. It will be a long time before we have the opportunity to see another game of the superior quality these Indian lads put up.

Line-up

Sturgeon Landing — H. Morin, L. Sinclair, J. Bear, J. Michell, E. Sinclair, H. Linklater, R. Morin, A. Daniel, R. Thomas, J. Caribou.

Sandy Bay — A. Roulette, H. Houle, F. Martin, C. Chippeway, J. McKay, W. McIvor, R. Paul, L. Beaulieu, F. Beaulieu, T. Bone.

Officials: J. Kennedy and K. Chartrand.

IN APPRECIATION

We wish to thank sincerely the Principals of St. Philip's and Sturgeon Ldg. Schools for their cordial hospitality. I was one of the lucky boys who went to The Pas. I do not care to admit we were so badly defeated, the score being only 5-7, and the game, even in points nearly until the end of the third period.

An expert hockey fan affirmed Sturgeon's teamwork better than ours; but we were superior, individually, in stick handling and speed.

Our defeat was due, I think, to our lack of rest, shortage of players, adverse cheering and refereeing, as some penalties incurred were not perhaps clearly deserved. We had a pleasant trip and we invite Fr. Girard's boys to play at Sandy Bay next year. Russell Paul, Sandy Bay I. S.



Chapter XVIII

The Spirits Were Angry

PÈRE de Lamberville knelt in the dim solitude of his tiny chapel hung with the strange offerings of savage hearts. He knew he was not alone though he was not able to see Catherine Tegakouita in the gloom. Rather he felt her presence and the almost uncanny stillness that went out from her since she had become a baptized Christian.

He had not expected of her such leaps and bounds of progress toward sanctity, but he was not thoroughly convinced of her integrity. There would be no turning back from the plow, though he had also seen with his own eyes some of the new persecution that was gradually let loose upon her by the pagan element of the village.

When he had advised her to keep entirely aloof from all ceremonial feasting, their dream belief, their superstitious dances and juggling, he had not realized what it meant to one so surrounded by libertinism and drunkenness in her very own lodge, and those of the chief's friends.

But to Katerie his word was law. She had seldom mixed in the tribal feasting since her first refusal of marriage, but that was not so noticeable. She sat in her corner of the lodge or made some excuse about her work then. But now when she stayed away, she went to the chapel and was always about the fires mumbling when she was home, not the rich incantations and folklore of old, but Hail Mary, Hail Mary, Hail Mary! until in self-defense they drove her from the lodge to mutter her prayers where she could not be heard. So the report had come to de Lamberville's ears, and so had he seen for himself. He had seen a staggering brave throw stones at her. Had seen hate and stealthy fear return to the chief's eyes when some joker had reminded him that all good Christians eventually ran off to the Christian settlement to the North at the Sault on the Richelieu River (St. Lawrence River). It began to dawn upon the worrying Père that, if this young girl had been persecuted simply because she would not take a husband, she might be in ten times graver situation now that her uncle feared she might leave the settlement and take away her own help and support from his longhouse. He understood that in his own way the chief doted upon his niece, and that also aggravated matters. But the girl was steadfast, and she was truly a light in the dark, such as the magician of the village would never be for all his name and his fame among them.

There had also been some nameless unrest among the people for a week. To be sure, there had been no rain, and the maize threatened to dry up. If it did there was another winter famine ahead. And while the Indians, he recognized, were both generous and careless with their plenty, there was always a nameless feeling of uneasiness when the snows were too severe or too scant, when rain was long overdue and when enemy news was in the wind.

This feeling he had was getting burdensome. He could hear the wild yells from the ceremony going on by the campfires. He had been listening to them for a week. He had seen parts of the rain dance, the leaning bodies in the firelight, the weaving shadows of the women, in their dance to plead with the rain spirit. He had caught the echo of long, wise speeches and the murmur of incantations from magician and chief councillors. And still it did not rain. He watched arrows flying skyward, saw handsome youths throwing firebrands into the air shaking their heads and their fists at the evil spirits who kept the reviving water in the clouds. But no rain.

Daily the women had carried water from the river for their crops, chanting for the rainmaker. But he stayed away. The corn leaves dried and curled up, the tassels did not grow; the ears did not form. The spirits were angry.

Tonight out there in the stinking firelight, a lovely young squaw was to be burned as an offering to the angered gods. De Lamberville could scarcely bear it, though burnt offerings were not unheard of, even by him.

The girl would not scream. She was a willing victim. Oh, God! if man must sacrifice, and he must, let him learn how and what and why and to whom to make his offering!

He knelt there hands gripped over his face.

"My Father!"

Had he imagined those words? He took his hands from his face and listened.

"My Father!"

No. It was no imagination. Katerie had called to him.

"Yes, my child," he answered softly.

"If it does not rain — after the ceremony, this night, they come for you! They say you hold the evil spirit in the Sign and they will take it down from our chapel and burn it. Oh — my Father! Pray!"

De Lamberville's heart stopped beating and then raced on. "How do you know this, Kateri?" He whispered through the darkness without coming down from the altar steps, where he knelt, to the rail, where he knew knelt Katerie.

"From 'Light in the Dark'; I heard him speaking to my uncle. My Father, do not let them burn the Sign, even though, as they say, there will be great forest fires if it does not rain and the Manitou shines so fiercely."

"Do not fear, my child. All will be well. Let us pray to the living Sign, to the Father who is in heaven, for true light and courage. For it will not rain this night. No —" he paused pondering — "nor for many nights."

Katerie wondered how the Father knew this. She was sure he was most wise. Indeed, he probably knew all things. But then he would know how to get His God, her God, to open the clouds and let the rain through. She drew her head veil close, in spite of the warmth of the chapel, and bent her head, for, though she could not see the crucifix on the altar, she could see the Sign always — always, if she closed her eyes.

As she knelt with bowed head a story she had heard from an old Indian who had known about the Blackrobe named Jogues, came into her mind. "My Father," she cried softly, and the excitement in her voice did not escape him.

"What, child? Do you not pray?"

"Yes, my Father, and the prayer spoke to me."

"And what did the prayer say to you, Kateri Tegakouita?" He was astonished that the statement did not amuse him and that he was as serious about it and as excited as the new Christian was.

For a few seconds the girl whispered swiftly, and the surprised priest listened with increasing interest. Perhaps he might have thought of such strategy himself — no doubt, he would have had to resort to some such thing, but the fact remained that here was his plan all laid out for him by a young squaw who could lay no claim to strategic thinking on this score.

For a few moments he remained silent when she was through. Then: "Go, good child of Mary, and speak to all our Christian converts. Tell them to be ready to come to the church upon hearing three windings of the trumpet."

"Yes, my Father," said Kateri simply, and left the dark chapel.

De Lamberville resumed his prayers, doubly devout and begging now. Out on the hilltop the orgies lasted and lasted until the dawn began to streak the sky and the virgin had been burnt and all the dances danced and all the bad Dutch whisky drunk. Strange gods, truly, he thought, as he came to the door of the chapel, and peered through the red dawn which promised another blistering day. Strange, indeed, to be appeased with such offerings. There they lay, these great chiefs and the village folk, sprawled on the ground in stupefied sleep. No work in the village today, except what the Christians did. And when they awoke — who knew what ugly mood would be upon them? He thought long of the girl he had sent on the strange errand, resolving, if his life were spared with his Sign, to present to her the way to perfection. She was a gem in a wasteland. She must be transplanted and have special cutting — a rich spiritual setting for her beauty.

Her beauty! The plain, pockmarked little face came up before him. Where was her beauty? Her face was swarthy and thin, and there were hollows beginning to show under her eyes. Her hands were worn from work, and she was very plainly dressed, for an Indian, in her short tunic of hand-woven cotton made from willow-bark. There was an intenseness about her eyes that took the plainness away. A sweetness about her thin lips that made you forget the pinched look, and a nobility of brow that somehow reminded you of other worlds — higher and better — to come. She had no beauty. But Kateri was very beautiful.

Chapter XIX

Soon Comes Rain

IN her longhouse Tegakouita was the same as always. She did not cringe from the hurt daily heaped upon her, but lent a helping hand to all her family with a sweetness and humility that earned only a sour glance.

"Let me help you, Aunt," she said, as she watched the fat squaw trying to lace her leggings before going out to the woods to bring in the rabbits her lord and master had shot after his waking from the reveling of the night before.

"Better you get the game!" her aunt scowled and rubbed her puffed eyes still half asleep, though the sun high in the sky said it was nearing midday.

It was breathlessly hot, but leggings were a protection against snakes and poisonous vines, and the struggle to get them laced together didn't seem worth while. Better to swim in the hot lake than waddle in the hot forest, that might burst into blaze if the rain god refused their plea. "Go — go, Tegakouita, and get the game. You attend no feast; you are fresh. Go and get the game, and may the rain god punish you for being a fool." She threw herself down, panting, on her mat, hurling her invective after the retreating feet of her niece. "Hail Mary! Hail Mary! say it to the rabbits while we sleep!"

Tegakouita was glad to be off in the clean, if hot, trail. The odor of bad firewater and the still smoking human sacrifice made her stomach squirm. Perhaps she had mixed too much ashes with her food yesterday in her effort to do something hard for her new-found love. And that made her sick. But she had learned that some of the Christians at the Sault Mission did such things, and she thought she would try it. But she would not mention it. No, that was not the way to show love for your Beloved. You might do something brave and hard, but you must keep it between you and the loved One, or it lost its savor.

She hurried along, keeping her scarf about her face, for she might meet some of the men who had taken to taunting her again and calling her "holy savage." She watched the new notches and broken twigs her uncle had left to blaze her trail to his kill and gathered a pair of rabbits and a half-grown wild pig. She paused at the cornfields and saw how they suffered. Almost like a brave, drooping for firewater, after drinking too much yesterday. Both very, very thirsty. But it was no laughing matter. And it would be less a joke if rain did not come today. And the Père said it would not.

A tall shadow grew longer behind her. The medicine man, *Light in the Dark*, stood at her side.

Tegakouita caught her lip between her teeth, and gave the grunt of salutation. But the medicine man was silent, looking out over the fields of dying maize and shriveling pumpkin and squash vines. "Rain not come," he said finally, and with a catch in her voice Kateri replied, "No."



"It is the evil spirit in the Sign of the Blackrobe's prayerhouse. He drink up the rain."

"It is the evil spirit in the Sign on the Blackrobe's prayer house. He drink up the rain."

Tegakouita trembled but said firmly: "No."

A look almost of satisfaction crossed the shaman's face. "It rain soon," he grunted and looked at the girl with piercing eyes.

Tegakouita looked back at him with eyes as penetrating as his own but soft as they were keen. "Yes," she said, and the trembling stopped as suddenly as it had come, "yes, soon comes the rain."

Light in the Dark eyed her suspiciously. "You believe white man's God. No good God. Rain maker much pleased to come back when shaman burn Sign."

"You will not burn the Sign!"

"I do!"

For a moment their powerful glances locked, but it was the magician's that dropped first. He turned away muttering.

Tegakouita made haste back to the longhouse saying her Hail Mary to the Lovely Lady, to please help them protect her Son and His Sign. She saw nothing incongruous or strange in that. Mothers protected their sons, sometimes. She burst into the chanting of the litany of her Lovely Lady. "Morning Star, pray for us; Help of the weak, pray for us"; and forgot to be afraid of molesters or fire or anything else. Her faith was firm.

The rain did not come that day. The hot wind blew, and the maize dried a little more, and faces became angry and threatening. The rain maker was very angry at the devil in the Sign on the prayer house.

Breathless and dripping with sweat, roiled up still more by the Dutch hatred of the Catholic Faith and egged on by their whisperings and their firewater, a crowd of braves began to gather at the Medicine Lodge. Inside, sitting with crossed legs on his mat, arrayed in his most terrifying head-dress, calculated to frighten any unwanted spirit, **Light in the Dark** lifted his face to the sky, peering through the hole in his roof. He prayed. He shook his rattles (dried gourds) and called down maledictions on the devil in the cross. But there was something wrong. He could not seem to feel any contact with the spirits he called upon. Concealing his disappointment and the little tremors of fear he scarcely acknowledged to himself, he rose majestically, drew his robes about him, and walked forth followed by the braves with their bows and arrows, their guns, and their torches of pitch-pine. They went single file around the winding path to the prayer house of de Lamberville, their pagan women falling in as they passed, lest they miss something. No Christian appeared.

De Lamberville saw them coming. With a last upflung prayer to the Sign over his simple altar, he advanced to the door to meet them in his cassock and biretta.

The magician, with his open-mouthed eagle headdress, flanked by Burning Eyes and several of the village chieftains stood before the little House of God and looked up at the uncringing priest.

Solemnly, but with flashing eyes, **Light in the Dark** said: "We come catch Blackrobe's devil. Rain maker very angry. Stay away whole moon. Fields dry. Mohawk starve when have no maize in winter moon."

"There is no devil in my house," said the Père levelly.

"Devil up there. In Sign. Braves burn Sign. Burn Sign with long torch." He signed to several who were plainly afraid of what the devil might do to them. He might seek refuge in them as he fled from the cross. They must pretend not to want to hurt him and catch him unawares so he, the devil, would burn too.

"Wait," said the Father quietly, "listen to me. Indians make bad prayer to gods that do not live. And no rain comes. There is no rain maker, only God — the Great Spirit. Blackrobe makes good prayer to God. That is His Sign on the house of prayer. Blackrobe will call his friends and make prayer for seven days, and the great Holy Spirit will send rain."

"No," said the chief, "Our fields die. Seven days, and it will be dry beyond help."

"No," said the magician — "we not wait seven days."

"If you burn my Sign the chapel will burn."

"Yes."

"If you burn my Sign, it will not rain."

"It will rain."

"How do you know that? My true God will be angry if you burn His house."

There was uneasiness in the crowd. The Blackrobe's gods were powerful, it was plain. If they burned the devil and his god was angry — and it did not rain after all — and the Blackrobe always had food to share —

"The grain will not die in seven days more," said the Père. "Let the Christians try, now that you have failed to get rain with your sacrifices. We will not fail. If we do . . ."

Well he knew that he must not fail, but it took half an hour to persuade the unbelieving medicine man and the chiefs. And Father de Lamberville knew it was fear of his God that finally decided the question in his favor. The pagan Indians would wait seven days for the Christian God to make rain. Then they would burn the cross on the little bark church, with the little altar where rested that God in tranquility. And many year's work would be for naught once more.

"We wait!" The shaman pronounced the words, and the relieved priest called his people. He had never done this before, but now he lifted the shell trumpet to his lips and blew three blasts upon it.

In a few moments Christian Indians came flocking from their cabins to the little bark church on the hill.

A Protection Against Communism

Rev. John Patterson, O.M.I.

The ugly hydra-head of Communism is not unknown on the Indian Reserves. Agitators by the score have been working among the Indians for years. Do-gooders find the reserves a perfect hunting ground. Unschooled and illiterate Indians are their game. There is a persistent effort abroad to "educate" the Indian, — in other words, to make the native Indian dissatisfied with his way of life. Make the Indian believe that if only he were richer, he would be happy, and to be rich he must be "educated". Therefore they tell him, — "forget your religion, put your children in the public schools, cast off the ways of your people, and join in the Kremlin's brave new world of brotherly love."

Very little headway has been made as yet, because the Indians usually can see the funny side of things, and they do have a vast store of common sense. After all, most of the younger Indians have a good Catholic education. Some are brighter than their white neighbours.

But the danger is always there. It will be there as long as wicked men roam the earth. Strategically, the Indian reserves along the Coast and in Western Canada would prove a prize of priceless value to an invading army. The big job would be to capture the hearts of the Indians first, but it might not be so difficult to weaken them so that they would be too dull to understand what was afoot. To avoid these perils, and to build up a strong family life in the Indian villages, a true brotherly spirit, and not the counterfeit brotherhood of communism, the practice of the daily Rosary in the home offers the best promise.

During the Saskatchewan Family Rosary Crusade last year, Chief Paul Dick of Pemberton received a bundle of The Time for Family Prayer

from Miss M. Gillies who was their Day-school teacher. After reading the marvellous efforts of the Saskatchewan people to put the Rosary in every home, he did just what every good chief is expected to do.

Chief Paul called a meeting of his band to check up on their family prayers. He found, as every chief would find, that there was room, lots of it, for improvement. Thereupon, he decreed that each evening the bell should ring for family prayers and the Rosary in the homes during the winter months.

Chief Francis Edwards, Headman of the Pavilion band, and recognized High Chief of the Upper Lillooet Indian Chiefs, stated in an interview a short time ago; "The reason I have not taken any interest in the radical meetings among the Indians now, is that I have tried them all. Everybody knows me all over B.C. When I was young, I went to every important meeting, wherever I was called. I heard agitators make great promises to the Indians. They collected thousands of dollars for their cause. They are all gone and the money too and where are their promises?"

"Only the Catholic church is here yet, and always growing stronger. The reason that I work for the church is that I want it to be here for my children. It is, by far, the greatest benefit the Indians have."

The Pavilion band of Indians are outstanding in their devotion to the Catholic Church.

Over three-fifths of B.C. Indians are Catholic. Catholic Indian Villages are scattered over every part of the B.C. mainland from the American border and right up to Alaska. The West Coast and the lower Vancouver coast line is predominantly Catholic.

Early Devotion to the Virgin in British Columbia

G. Forbes, O.M.I.

In 1858, the year in which, Rosary in hand, the Blessed Virgin appeared in Lourdes and declared: "I am the Immaculate Conception", two religious Congregations, the one dedicated to the Mother of Mary, and the other to Mary herself, the Sisters of St. Ann and the Oblates of Mary Immaculate, came to the assistance of the first Bishop of British Columbia. Of these Priests and their successors, several had Mary among their Christian names while the four pioneer Sisters of St. Ann all bore that blessed name, Sisters Mary of the Sacred Heart, Mary Angele, Mary Lumena, and Mary Conception.

While by word and example the Sisters preached devotion to Mary in their schools, orphanages and hospitals, the missionaries spread this devotion among the Indians and settlers and placed most of their missions and parishes under the protection of Mary, her divine Son or her most chaste Spouse. Thus, is came about that, today, in what was once the diocese of New Westminster, we have two Cathedrals dedicated to the Sacred Heart and the other three to Our Lady of the Rosary, the Immaculate Conception and the Annunciation. Of the earliest Oblate establishments, the first church was placed under the patronage of St. Joseph; the first mission on the mainland under that of the Immaculate Conception; the centre of Indian work under that of Our Lady of Lourdes; and the most northern mission of the time, at Fort St. James, under our Lady of Good Hope.

That the missionaries were successful in spreading devotion to Mary is shown by the casualties of those ministers, who charged that, together with the sign of the Cross, that was all they taught, and who ridiculed the Indians for wearing medals of Mary and saying the Rosary. The Indians certainly did say the Rosary. They said it daily after their morning or evening prayers when they were gathered together in their churches; they said it habitually before Mass; they said it as they walked in their processions of the Blessed Sacrament or as they accompanied the Priest to the dying or as they took their dead to the graveyard. And when they said the beads, they always said them slowly as if savouring every word. These practices are still kept up in many Indian villages as are those we shall soon mention.

Besides the beads, there was the daily hymn to Mary and, on her feast days, special hymns sung in parts. No one who has heard their joyously triumphant "Regina Coeli" during the Easter season will ever forget it.

In their churches you will find beautiful and sometimes costly statues of Jesus, Mary and Joseph, and in their homes, pictures of the Blessed Virgin and her divine Son, and not unfrequently, large wooden rosaries hanging on the wall. In their villages the Angelus is rung even when all but the bell ringer are absent.

As the Oblates arrived only a few months after the apparition of the Blessed Virgin at Lourdes, it was only natural that most of the medals which they gave bore the image of the Blessed Virgin. That is why, even today, the Indians call a medal "a Mary," "la Malie".

That this devotion to the Mother of God is deeply rooted in their souls is shown by their recourse to her at the hour of death and by the "visions" of Mary encouraging them or welcoming them to Heaven which many of them have or believe they have in their last hours.

If they loved to gather in their hundreds at St. Mary's Mission, it was partly because of the shrine to Our Lady of Lourdes erected there. The story of that shrine is this: Faced with almost certain death at sea, in 1887 Bishop D'Herbomez and his fellow passengers vowed that, if they were saved, they would build a chapel in honour of Our Lady of Lourdes. Unable to fulfil this vow personally, the Bishop instructed his executor, Father O. Cornellier, O.M.I., to do so in his name. The chapel was built by this priest and, in 1892, in the presence of seven Bishops from the East, the celebrated Father Lacombe, O.M.I. and a large gathering of Indians, it was solemnly blessed and opened. In 1904, in an official report, Bishop Dentenwill, O.M.I., wrote: "Since 1894, St. Mary's Mission has become a place of pilgrimage as the result of the erection of a beautiful chapel dedicated to Our Lady of Lourdes . . . Every year, many Indians and some white people come to honour Our Lady and to ask favours of her. The Virgin thus honored has granted several". In former times there was an annual pilgrimage from the Holy Rosary Parish, Vancouver.

Since these pioneer Oblate Missionaries worked with much love and zeal to spread devotion to their Immaculate Mother, it is but fitting that, their tasks accomplished, they should lie, as they do, in the little cemetery of St Mary's Mission at the feet of the shrine of Our Lady of Lourdes. It was most fitting, also, that of their four leaders, Bishops D'Herbomez, Durieu and Bunoz, should die just after the close of the month of May, and that Archbishop Dentenwill should die during the novena preparatory to the glorious feast of the Immaculate Conception.



Rufus Goodstriker, above, colorful Indian pugilist, again appears in full dress at the Edmonton Pavilion when he took on Veteran Joe Kallis in the six-round semi-windup. Kallis has never been kayoed. Goodstriker comes into the ring wearing the headdress shown above. (Courtesy Edmonton Journal)

Committee to Inquire Into Rights of Indians

VICTORIA, B.C. — Authority to set up a committee to inquire into the rights of native Indians in British Columbia is contained in a bill presented to the Legislature by Labor Minister John Cates.

Duties of the committee are:

1. To collect and correlate information relating to Indians resident in the Province.
2. To collaborate with all other departments of the Government of the Province and of Canada in the compilation of information relating to Indians.
3. To study, investigate, and inquire into such questions relating to the civil rights of Indians and other matters affecting Indians as may be designated by the Lieutenant-Governor-in-Council.
4. To submit, from time to time, to the Lieutenant-Governor-in-Council reports of the investigations, studies, and inquiries made by the committee, together with such recommendations as to the committee seem proper.

The committee is to have not more than six members with full powers under the Enquiries Act. Members will not be paid salary, but will be paid travelling and other personal expenses incurred in their duties.

A secretary to be known as the "secretary of the Provincial Advisory Committee on Indian Affairs" will be appointed as a civil servant under the Department of Labor.

A motorist and his wife hadn't spoken for miles. They'd got into a quarrel and neither would budge. Suddenly, the man pointed at a mule in a pasture they were passing.

"Relative of yours?" he asked. "Yes," the wife replied, "—by marriage."

10-Year-Cycle Of Canadian Birds, Animals

SAN FRANCISCO, — Canada has a mysterious 10-year-cycle of abundance among many species of birds and animals which may be due to some unexplained force in the atmosphere, William Rowan, of the University of Alberta, reported.

About every 10 years the number of snowshoe hares, grouse and many other kinds of birds and animals reaches a peak. Then it declines slowly for a few years, finally begins to rise and reaches another crest in about a decade from the last previous top.

The process has retained this pace for 200 years, Rowan said in a paper before the North American wild life conference.

There is as yet no acceptable explanation for this most curious wildlife enigma on the continent.

Rowan said factual information soon to be published suggests the cycle must hinge on some similar 10-year cycle of force "in the atmosphere or upper atmosphere."

Canada is on the verge of another peak of abundance. Further attempts to find any explanation for the phenomenon will be made.

The declining phase of the cycle probably will begin in about 1952, Rowan said.

Banff Indians Are Union-Minded

BANFF, Alta. — Officials of the North American ski championship committee ran smack up against a newly-organized union when they tried to flavor the international meet with a little color.

Meet officials approached Stoney Indians of nearby Morley reservation and asked the Indians to appear in native costume.

The Indians agreed but said under regulations of their union they could not accept unless paid \$8 each for an eight-hour day and time and a half for overtime. A meet official said: "We couldn't afford that many rocks for the Stoney."

A WAYSIDE STORY

Catholic Sioux Herald

The little Indian girl stood on the railway platform, and a group of restless travelers, glad of whatever broke the monotony, had gathered in a circle about her, examining her wares. On every side you see the desert, meeting the bare, black mountains, their sides were full of gullies and they were barren of vegetation. Against this somber background the bright clothing of the Indian maid showed to good advantage.

"You pay two prices for what you buy here," said the man with his hat on one side, who had the boldness of knowing it all. "But the tourist is robbed everywhere. You might as well make up your mind to be cheated in the first place."

"This is not cheat," the Indian girl protested. "I make the baskets myself, and they take many days."

"Of course, they all say that they are selling cheap," said the man with his hat on the side. "And why shouldn't they cheat if they can? I'd do the same thing if I

An Educational Trip

McINTOSH, ONT.

On March 1st, our Indian Superintendent, Mr. G. Swartman, came to the school with Mr. Miller, forester. They showed two very instructive films on profitable trapping of beavers and musk-rats (proper season, skinning, handling of live beavers for reproduction, etc.). The trappers in the films were all Indians. Some of them were recognized by a pupil.

At the end of the show, Mr. Swartman announced the good tidings: an educational trip to Sioux Lookout for the senior boys. For many weeks we had practiced in preparation for a promised game there. At last we were to go!

How excited we were to go for a train ride and see many things that we had never seen in our lone settlements! We did not mind getting up right in the middle of the night, walking to the station, and waiting for the train, which so often had been late this winter. At last a shrill whistle threw us all out of the waiting-room and we ran towards the conductor, who directed us to the right carriage. Soon some of the boys fell asleep. Not I, for I wanted to see everything and count all the stops to Sioux Lookout.

A taxi was waiting to bring us to a boarding-house, where the landlady prepared breakfast for our crowd of fifteen. I wish I find later on a wife as smart and as obliging as this woman to keep everything spick and span for me. That is what I thought while enjoying three tasty meals and while watching her serve so many dishes, which were so clean. With all her work and the care for her children, she even found time to come and watch our game in the afternoon.

At 9 a.m. our Indian Superintendent took us to the airport, where we saw a C. P. R. air-liner. It had 21 seats. We saw the motors, the kitchenette, every part of it. All of us had seen Mr. Swartman's plane at McIntosh, but this one was so much larger and nicer. What a big bird! This was instruction for me.

Next we saw the new \$600,000 Indian Hospital-sanatorium, where we visited the wards, the operation room, the laundry, the furnace room and the kitchen. Again this was instructive to us, and I understood how much the Government is doing now for our health. We were served with a nice lunch. They surely can cook there! You may imagine how glad were our McIntosh patients to see us and talk to us.

From there we went to see the beautiful Catholic church. The priest showed us the recreation rooms and the classrooms of the Separate School.

Finally the time came for the game. The arena was crowded.

We put on our Red Wing outfit ready to tackle the Black Hawk of Pelican Residential School. These boys were smaller than ourselves, but four husky young men from the Bruins were added to them. This, and perhaps the fact that there was much shouting in their favour made us somewhat lose of assurance, and the game. When we came back, knowing that we should not trust ourselves too much, a stranger rushed out of the barber-shop and told us that we were the real winners. The landlady spontaneously gave us the same assurance.

Thinking the game over again we did not agree with all the decisions of the referees. Anyway we were glad the Black Hawk won, so they be encouraged in their other games. Mr. Swartman praised our good sportmanship.

The Sioux Lookout Daily Bulletin wrote: "The Hawks had to be lucky to win this game as they appeared to be outplayed and out-skated through most of the game, but they took advantage of a few breaks that came their way. The Red Wings iced only ten players and seemed to lack competitive experience, but with another game or two under their belts they could go a long way. So watch us next year . . . !"

In the evening we went to the Memorial Rink, where we saw Miss Mary Lou Crann, a student of the high school, crowned on ice throne in her regal robes accompanied by nicely costumed attendants. We admired the figure skating done by Marilyn and by Marie Baccari, of Fort William, and by Sheila Middleton and Hazel Evans, of Sioux Lookout. I never thought that girls could skate so smartly.

Other skaters figured in the skating exhibition under fairy lights and received much applause. It was a lesson for us to keep doing our best in sports as in more important fields of learning.

The train was quite late that night, and we reached the school the next day having learned a great deal, thanks to our Indian Agent and to the Superintendent of Indian Education in Ottawa who had so graciously organized this educational trip.

David BEAVER



SANDY BAY, MAN.

We see here Emily Kubb on her way to school smiling happily. — Below is her brother Tom holding on to one of the school's fine saddle horses.

NEXT MONTH

A full page illustrated feature on SASKATCHEWAN: Indians prosper and modern homes replace cabins logs. The Qu'Appelle Agency and the Green Lake areas are in the spotlight.